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Districts.	Sub-Districts.
	'Mōwarak (the horns), Lo-'sokonoi (of the cassia tree), Kilepo (watering-place), Ol-osira (the-which-is-decorated), Naiñgazya-ōwarak (which astonishes the beasts of prey), Kipulul (place of many springs), 'N-gujuka (the axe handles), Ol-ñgelata (the plain between two hills), Sighirari, 'L-oita, 'Ng-orighaishi (the small stools), Ol-oitokitok (the bubbling spring), Il-Komōlo, Kitēto, Il-ketu-'m-beine, Salei.
'L-uasin-gīshu[1] (the striped cattle).	'L-uasin-gīshu oorook (the black striped cattle), 'L-uasin-gīshu oonyokyo (the red striped cattle).
'L-Aikipyak[1].	Kimiri (pursuers), Marikōni, Il-meruesh-'n-dana (those who are not thrown down by roots), Sekin, Lo-'l-purkel (of the lowland), Le-naibor (of the white thing), Il-memonyōtu, 'L-alikinani, 'L-ooibor-oiñgok (the white bulls), Loo-dōtwarare, Il-marmar, Lo-'sekelae, 'L-aringon, Eng-añg e-Lema (Lema's kraal), Il-loijo, 'L-aisi.

When the article forms a part of the above names, the vowel is omitted if it follows a word ending in a vowel.

Alo 'N-aiposha	I go to Naivasha.
Alo 'L-oitokitok	I go to Loitokitok.

The Masai reckon time by 'ages' or periods of about seven and a half years. The following account of the Masai ages is given in the words of the Masai themselves.

Eata 'l-Maasae 'l-porori lenye.

Memurati 'n-gera te-'wāji nēbo. Edufig áitaa 'l-porori, metushuli áitaa ol-poror ōbo, amu merisyoro pōkin; emurati 'l-kituak, nepali 'l-ooti metubulu.

Ore lekwa kituak ooiteraki samurat nēji e-murata e-tatēne,

The Masai have what they call ages.

Children are not all circumcised together: they are divided up into ages, for they are not all alike in point of years. First of all the big ones are circumcised, and the small ones wait until they grow up (i.e. until they reach the age of puberty).

Now, those who are circumcised first belong to what is called the

[1] Owing to cattle plague, disease, and civil wars, the Masai occupying the Uasin-gishu and Aikipyak districts have practically ceased to exist. The remnants have been scattered and mixed with other tribes.

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561 539 naa ol-poror ōbo illo. Netoni 'l-ooti. Ore pe ebulu, nemurati ai ninje, nejiñg illo-poror.

Ore 'l-ooitōkīni aamurat te-kurum, naa likae-poror illo, nēji ninye e-murata e-kedyanye. Netoni sii 'l-ooti, nemurati ai ninje, nejiñg illo-poror.

Ore 'l-pororī aare ēji ol-aji ōbo.

Ore ti-atwa ol-poror ōbo nēoriori kat'-uni: etii ''L-chañgen-ōpir,' netii ''L-tareto,' netii ''L-paringōtwa lañg.'

right-hand circumcision, and that is one age. The younger ones wait and are circumcised later. They also become members of this age.

When the next circumcision festivals are held, those circumcised belong to what is called the left-hand circumcision, and that is the next age. The younger ones wait as before, and when they are circumcised they likewise join this age.

Now, two ages are considered equivalent to one generation.

Each age has three divisions, first, those known as 'The big ostrich feathers,' secondly, those called 'The helpers,' and thirdly, those known as 'Our fleet runners[1].'

561 ● 805 Il-porori loo-'l-Maasae oodamuni taata. Masai ages which are now remembered.

E-murata e-tatene (Right-hand circumcision).	E-murata e-kedyanye (Left-hand circumcision).	Approximate data.
Il-Kinyōyo		
	Il-Tapari	1791 / 1799 } one generation.
Il-Kigiriyo		
	Il-Kisalie (the people of the plain)	1806 / 1814 } one generation.
Il-Kupai (the white swords)		
	Il-Kimirisho (those who drive away)	1821 / 1829 } one generation.

561 881 [1] When permission has been granted to hold the circumcision festivals (*vide* p. 296), one feast is held in each sub-district every year for four years in succession, and all those circumcised during these four years belong to the right-hand circumcision. An interval of about three and a half years then intervenes before another festival is held. All youths circumcised during the next four years belong to the left-hand circumcision. As an instance, a man born in 1872 would either belong to 'Our fleet runners' of the Il-Ñgarbut age or to 'The big ostrich feathers' of the Il-Kipōni age, i. e. he was circumcised in 1885 or 1889. Boys as a rule are circumcised when they are between thirteen and seventeen years old. Orphans and the children of poor parents frequently wait until they are twenty.

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E-murata e-tatene (Right-hand circumcision).	E-murata e-kedyanye (Left-hand circumcision).	Approximate date.	
Il-Kijaru (those who do not give back)		1836	one generation.
	Il-Kieku (the long-bladed spears)	1844 [1]	
Il-Churunye (those who fight openly or by day) *or* Il-Kidōtu (the pullers up)		1851	one generation.
	Il-Twati (the rich ones) *or* Il-Mirishari (those who are not driven away)	1859	
Il-Nyañgusi (those who capture for themselves)		1866	one generation.
	Il-Merisho *or* 'L-aimer (the pursuers)	1874	
Il-Ñgarbut (the gluttons) *or* Il-Kishumu (the raiders)		1881	one generation.
	Il-Kipōni *or* Il-Chungen (those who increase)	1889 [2]	
Il-Kishon (the lives) *or* 'Sōure (the lucky ones) *or* Il-Kitoip		1896 [3]	one generation.
	Il-Meitarōni (those who are not conquered)	March 1904 [4]	

[1] When Krapf wrote his *Vocabulary of the Enguturk Elolkop* in 1854, he mentioned (p. 14) that the men who were able to marry were called Ekieko (Il-Kieku), and that the old men were known as Elkijaro *or* Elkimirisho. This account entirely agrees with the above table of dates.

[2] Lenana and Sendeyo (*vide* note on p. 328) belong to this age. Shortly after it commenced the great cattle plague broke out (1890).

[3] In Taveta the corresponding age, 'Sōure, was commenced on May 7, 1897, a few months after it had been started in Masailand. Each Taveta age covers a period of about fifteen years, i. e. there is no left-hand circumcision. *Vide* *The Journal of the African Society*, No. 1, October, 1901.

[4] The circumcision festivities were commenced in September, 1903.

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kituak aare, o en-giteñg naata eng-aahe, o e-ñgorōyōni naata en-gerai kiti; neiko si nēja 'l-mañgati.

Nepwo aatumo te-'wēji nēbo, eibuñg il-tuñganak pōkin il-kujit te-'ng-aina e-tatēne, neitapaashi 'n-gīshu, ne'ya 'l-Maasae en-giteñg oo-'l-mañgati, ne'ya 'l-mañgati en-giteñg oo-'l-Maasae. Nenak en-gerai oo-'l-mañgati ol-kina le-'ñgorōyōni oo-'l-Maasae; nenak sii en-gerai oo-'l-Maasae ol-kina le-'ñgorōyōni oo-'l-mañgati.

Nerinyo 'ng-añgite enye, etaiyōlōito aajo eibuñga o-sōtwa kitok.

Ansa en-neikuna 'l-Lumbwa oo 'l-Maasae to-'l-ari le-'ng-oloñg te-'wēji nēji El-lañgata e-'Sangaruna.

Ore opa teni meiyōu 'l-Maasae neibuñg o-sōtwa kitok oo 'l-meek, neincsaki ol-momai.

Etotona ol-mōruo loo-'l-Maasae aboitare ol-mōruo loo-'l-meek, neitau pokiraare o-sarge te-'ng-aina e-kedyanye, nepik in-giri o-'l-kiteñg ōyeñgi te-inne, neinos.

Ore p' eidip, nepwo; kake eitu eibuñg il-Maasae ellesōtwa.

portant elders, and take a cow which has a calf, and a woman who has a baby; and the enemy do the same.

They then meet together at a certain spot, everybody present holding grass in his right hand, and exchange the cattle, the Masai taking the enemy's cow and the enemy the Masais'. The enemy's child is suckled at the breast of the Masai woman, and the Masai baby at the breast of the woman belonging to the enemy.

After this they return to their kraals, knowing that a solemn peace has been entered into.

Thus was peace restored between the Lumbwa Masai and the Masai proper[1], in the year of the sun[2], at the place called the Ford of Sangaruna[3].

Formerly when the Masai did not wish to make a solemn peace with the savages, they entered into blood brotherhood with them.

A Masai elder would sit down with one of the elders of the savages; each of them would then cut his left arm, and after dipping in the blood some meat of a bullock which was killed on the spot, would eat it.

When they had finished, the Masai went away, but they did not keep the peace.

[1] Hobley (*Eastern Uganda*, p. 42) and Johnston (*The Uganda Protectorate*, p. 884) describe a similar ceremony after a war between the Masai and the Lumbwa or Kip-sikisi.

[2] The year of the great famine (1883).

[3] On the Ruvu or Pangani River.

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Il-mōtīo.

276 [237] [312] [887] Eitau 'l-móruak loo-'l-Maasae 'l-mōtīo too-'l-oik loo-'n-gineji, araki too-'mōwarak oo-'munyi, araki too-'l-oiri-enito; kake mēok nalelŋ ol-kumbau too-'l-mōtīo, ēok too-'n-gumeshin, araki enyaal.

Pipes.

Old men amongst the Masai make pipes of goats' bones, rhinoceros horns, or pieces of wood. They do not, however, smoke much; they prefer to take snuff or chew tobacco.

'N-gataïtin e-'ng-oloŋ.

805 821 Eata 'l-Maasae 'n-gataïtin enye e-'ng-oloŋ o e-'n-gewárie.

Etii en-dama, netii sii en-deipa.

Ore en-deipa naa en-gata napwōnunye 'n-gīshu aŋ, etaa en-nedōyo eng-oloŋ.

Netii tara, naa inna-kata eton eitu eirura ol-orere.

Netii kewárie, a ninye emɓolos e-'n-gewárie, netii en-niosōhwani, na inna-kata etaa en-nēkenyu, a ninye ājo 'l-Ashumba: ''Saa tomon.'

Netii en-doruna, araki pe esir, en-oshi-kata pe enyokyenu en-gilepunoto e-'ng-oloŋ.

Netii en-dadēkeny, naa inna-kata eilepua eng-oloŋ.

Etii sii 'n-gataïtin naaji eipira eng-oloŋ, o etushughōte 'l-oipi, o e-mutii.

The divisions of the day[1].

The Masai have various names for the divisions of day and night.

There is day (as compared to night) and evening.

The evening is the time when the cattle return to the kraals just before the sun sets (6 p.m.).

There is also the time called Nightfall, or the hour for gossip (8 p.m.); this is the hour before people go to bed.

Then there is the night, midnight, and the time when the buffaloes go to drink—this latter is the hour before the sun rises, (which the Swahili call *Saa kumi* (4 a.m.).

There is also the time called The blood-red period *or* When the sun decorates the sky: this is the hour when the first rays of the sun redden the heavens (6 a.m.).

Then there is the morning; this is after the sun has risen.

There are also the hours called The sun stands *or* is opposite to one (midday), The shadows lower themselves (1–2 p.m.), and Afternoon.

[171] [1] The Dinka divide their day in much the same manner as the Masai (Kaufmann, *Schilderungen*, p. 131).

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'N-gataĭtin oo 'l-apaĭtin.

Etii 'n-gataĭtin oñgwan oo 'l-apaĭtin tomon o aare.

'L-apaĭtin lo-'l-oirujuruj:

1. Kara-ōbo. Ninye ol-le-'n-gidipata e-'ng-aĭ oo-'n-Gokwa, o ol-oiter ol-ari.

2. Kipern. Eiperno 'ñgorō-yok aajo meata 'n-gīshu kulle.

3. L'-iarat. Etōīto 'n-gujit, etaa 'iarat ake ooata 'n-gujit naanyori.

'L-apaĭtin lo-'l-amēyu:

1. Pushuke. Ninye eitapukye 'l-käk, áibuñgu 'n-dapuka.

2. 'N-duñgus. Ninye oñgusurari aishunye pe esha eng-aĭ o-'l-tumurel.

3. Ol-oiborare. Eibor ingatambo.

'L-apaĭtin lo-'l-tumurel:

1. Ol-gisan. Ninye ol-le-'m-bolos lo-'l-tumurel, nemeshaiki 'wējitin pōkin eitau 'l-orighaishi anaa 'l-kesen.

2. Ol-ōdalu. Ninye edalunye eng-oloñg, eidipa ataaha eng-aĭ o-'l-tumurel.

3. Loo-'n-gushu. Ninye olle-'n-gidipata e-'ng-aĭ o-'l-tumurel, nesuji 'n-gīshu 'n-daritik naaji 'n-gushu.

Seasons and months.

There are four seasons and twelve months [1].

The months of showers:

1. June. This is the month after the rain of the Pleiades, and the first month of the year.

2. July. The women wrangle and squabble because the cows give but little milk.

3. August. The grass having become dry, food for the cattle is only found in the valleys.

The months of hunger:

1. September. The trees flower in this month.

2. October. This is the last month of hunger. When it is finished the lesser rains may be expected.

3. November. The clouds become white.

The months of the lesser rains:

1. December. This is the month when the lesser rains fall in showers and the ground looks like stools or cloths for carrying children in.

2. January. The sun comes out again, and the lesser rains stop.

3. February. This is the last month of the lesser rains, when flocks of small birds (Buphaga?) follow the cattle.

[1] The Dinka have two seasons and twelve months (Kaufmann, *Schilderungen*, p. 131).

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'L-apaĭtin le-'l-leñgon:

1. Kuj-orok. Ninye eshaiye eng-aĭ oo-'n-Gokwa, neroku keper too-'ng-atambo, neata e-rukenya, nēji kuju.

2. Ōāni - oiñgok. Ninye epushunye 'l-oiñgok, nēāni tiañg meimin.

3. Loo-'n-Gokwa. Ninye edōyórie 'n-Gokwa.

The months of plenty:

1. March. This is the month when the rains of the Pleiades commence. The clouds become black, and heavy mists hang about.

2. April. The bulls have to be tied up in the kraals to prevent their being lost.

3. May. The Pleiades set in this month.

Ore ten eidipayu ol-apa loo-'n-Gokwa, pe esha eng-aĭ naleñg, nējo 'l-Maasae: 'Etorikĭne 'yook, elle-apa Loo-'n-Gokwa.' Naa, ten ēosh eng-oloñg, p' eidipayu ol-apa ōji ol-oiborare, nējo aii: 'Etorikĭne 'yook, elle-apa Ol-oiborare.'

Should the rains still continue at the beginning of June, the Masai say: 'We have forgotten, this is May;' and should the hot season not be over at the commencement of December, they say: 'We have forgotten, this is November[1].'

827 'N-alimen, o en-giōget o en-dasing, oo 'mweiyani.

Yawning, hiccoughs, sneezing, and illnesses.

Ten enya 'l-tuñganak oo-'l-Maasae 'n-alimen, nēji eata 'n-jo. Naa, ten enya en-gerai kiti, neibuñg ñgotonye too-'l-[856] kimōjik en-gutuk enye, amu ēure mebaari aaku kitok anaa 'l-meek.

When the Masai yawn, they are said to be sleepy. If a small child yawns, his mother grasps his mouth between her fingers to prevent it from stretching and becoming big like the savages' mouths.

Ore ten eata 'l-tuñganak engiōget, nēji einos in-giri.

If a person has hiccoughs, it is believed that he will eat some meat.

Ten ēasing ol-tuñgani, nējo openy: 'Ol-tuñgani láipoto.' Nējo kulikae-tuñganak ootii: 'Mikitagolo (eng-Aĭ) el-lughunya,' araki: 'I'risha.'

When a person sneezes, he says to himself: 'Somebody is calling me.' If other people are present, they say to him: 'May God make your head hard,' or: 'Have good health.'

753 Ten emweiyu 'l-tuñganak

When a Masai falls ill, it is said

[1] The thirteen lunar months of the solar year are doubtless thus accounted for.

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799 It is lucky to see a fish eagle (*ol korpellia*) sitting on a tree if it is facing the observer. It is unlucky to see a single wild pig, but lucky if a number of pigs cross the path from left to right in front of the traveller.

There are several other superstitions, but they seem to be held in little, if any, more importance than most of our own, *e.g.* seeing the new moon through glass, encountering magpies, spitting when a hare crosses one's path, etc.

514 576 *Spitting* is a greeting and brings good luck. One is asked to spit on a new-born baby. I have sometimes been spat on in a similar way by very old men and women—a somewhat trying ordeal which had to be patiently endured. Moreover, a Masai may spit on his palm before shaking hands in order to give an exceptionally warm greeting. It is then etiquette to follow his example.

173 *History.*—The Masai have little historical tradition. Some of it is given in Hollis, pp. 266–273. They are said to have come from a place in the North called by them *Endigir* a hundred generations (of 15 years each) ago. The generation names from the present time, working backwards as far as they are remembered, are:—*Il Twati*, *Il Talala*, *'L Aimer*, *Il Nyangusi*, *Il Twati*, *Il Kidotu*, *I Merishare*, *Il Tiegi*, *Il Salaash*, and *Il Meshopo*. Those before this have been forgotten. When they left Endigir there were no *Laibons*, so the elders arranged about the ceremonies. The warrior and age-group system was already in being, having been instituted by Naiteru Kop (*see* Hollis, p. 266). The customs of group marriage and of free love between the warriors and the girls were also in existence.

There were four tribes in Endigir—the Masai, the Dorobo, the Kikuyu and the Il Kunono (smiths). God gave the cattle to the Masai and the wild beasts to the Dorobo. He told the Kikuyu to go to the mountains and the place of many rivers and to eat grass. He gave iron to the smiths and provided them with stones to beat it with. These four tribes were all ..iends together.

262 *Restrictions as to Food.*—Besides those mentioned above as applying to warriors and junior elders, the following apply to all Masai:—

They must not eat the flesh of wild animals.

They must not drink milk soon after eating meat.

Women must not be seen eating meat or drinking milk by men of their husband's generation.

805 *Months and Days.*—The Masai divide the year into the following months:—

Ol Adaalo. Meaning unknown

Or'at = Grass in the hollows. (About February.)

O Ănyi Oing'ok = When the bulls are tied up.

Ol o Doyoerie ol o Ingokwa = When the Pleiades are in the West.

Ol o Olepunyi Ingokwa = When the Pleiades are in the East.

Ol Guju Orok = The short black bristles. So called because it is the month of ceremonies, and therefore heads are shaved.

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Ol Oilokurukur = The Thunderer and 2nd month ditto.
Ol Oirujeruj = Light showers and 2nd month ditto.
Ol Tumuri. Meaning unknown and 2nd ditto.
Ol ol Aibor Ari = The month of the white water

The following are the days of the month :—

1. *Ol Kardet* = Full moon.
2. *Ol Oinyori* = When it rises green.
3. *Ol Onyuki* = When it rises red.
4. *Esobich Naiturugu* = The beginning of the wane.
5. *Esobich il Giporoon* = They wane the scars (?).
6. *Esobich e Nadarhas* = The red wane (?).

The other days are not named. But one may refer to a day as, for example, "the eighth day of the moon," that is, counting from the time when the old moon disappeared. The dark days between old and new moon are called *Enaimin* = the darkness.

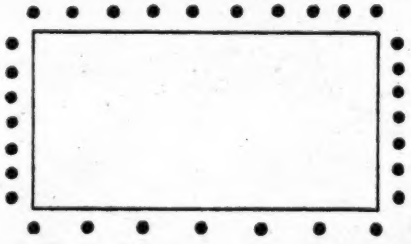

FIG. 2.

Hut-building.—The Masai frequently move from one place to another in order 361
to seek the best grazing and water for their cattle. They are therefore constantly deserting old villages and building new ones. If time permits, after the day's march 342
is over and before darkness sets in, each woman sets to work to build a hut, even if it is only to be occupied for one night.

She first cuts a number of straight sticks about 5 feet long and brings them to the place where she wants to build. She takes six of these sticks and marks out an oblong about 5 feet by 8 feet with them and places little blobs of cow-dung (*Emodio*) round [239]
it at 9 inches or 12 inches interval (Text-fig. 2). She then drives a hole in the ground through each blob of cow-dung to a depth of 12 inches or so with a pointed stake called *Enaunir*. The cow-dung lubricates the point of the stake and makes it easier to pierce the ground. The holes slope slightly outwards from bottom to top. She then drives an upright into each hole, after which she binds the tops of the uprights to a pliant wand which runs all round horizontally, leaving every fourth or fifth upright unbound.

231	613	[For mythological accounts of the origin of:	
233	614	livestock and dogs	see category 539, p. 359
262	643	honey as a source of food	360
304	721	board game	361
411	754	club carved of wood	362
524	759	blood as a source of food	362
564	802	blacksmiths	364
595	805	clans and lineages	368-369
		counting and number words	370
		7-day week	376
		polygamy	377
		ol oiboni and chief	377
		circumcision	382
		double-edged knife	382
		sorcerers	382
		physicians	382
		mandate for war on non- Masai	382-383.]

/156 cont./

802 192 As for fractional parts, the Masai have a special word only for a half, e matua, which at the same time also means half, for example, e matua eñ geteñ = half a cow. One designates parts that are smaller than the half of a whole with en duñoti, which, like os sadjati, means roughly "a piece, a strip of it." These pieces are distinguished according to their size: a large piece = eñ duñoti kitok, and a small piece = eñ duñoti kete. These words are probably only used in dividing up slaughtered livestock, since there is scarcely any other practical need for their use. En dunoti is used when the whole is divided crosswise; os sadjati, when it is divided lengthwise. With the help of these designations and the number words /157/ one forms fractions in the following manner: en duñoti uni (or es sadjati uni) means that the whole was divided into three parts; en duñoti uni n' aia (a contraction of nanu aia) aré eti nabo = the whole is divided into three parts, I take away two, that leaves one = 1/3.

• 805 The time of day is estimated according to the position of the sun, more rarely by the length of the shadows. The following times of day are distinguished:

Four o'clock in the morning: erton eto egéñjwa = not yet "early."

Five o'clock in the morning: egéñjwa = early.

Somewhat later is: eñ gagenja = the rosy morning sky.

Break of day, about half past five: elagua eñg oloñ = the sun is (still) distant.

Sunrise: etubúguo eñg oloñ = the sun appears a little, or elebwa eñg oloñ = the sun is coming up.

The time from eight to ten o'clock in the forenoon is called erton atad egéñjwa = still early yet.

Around eleven o'clock in the forenoon, one says: eto nīto ebir' eñg oloñ = the sun does not yet stand straight overhead.

Twelve o'clock noon: ebira eñgoloñ = the sun stands straight overhead.

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• 805 Afternoon is designated in general with etuschugoti oibi, that is, the shadow is reversed; or tẽlba. One also often hears this designation for the time from three to five o'clock in the afternoon. In particular the time from twelve to two is called ete gil eŋg oloŋ = the sun is broken; the time from two to four erta tẽlba = now afternoon; that from four to six, emutó = evening. Five o'clock in the afternoon is designated with erta doije eŋg oloŋ = the sun is going down. The time during which the evening glow is still to be seen is called etimirua eŋg oloŋ = the twilight follows the sun.

[513] With darkness setting in, the tĩrĩ begins and lasts until about eight o'clock, when one usually goes to rest.

Night is called eŋ gawarié; midnight, em bolos eŋ gawarié.

Today is called tãda or tãta, tomorrow taisẽre or taisẽri, yesterday ŋgolé; the day before yesterday, as well as the day after tomorrow, is called eŋ aioloŋ. The days reckoned beyond the day before yesterday in the past and beyond the day after tomorrow in the future are designated as eŋg aioloŋ edia matua, eŋg aioloŋ e ungwan, etc. The latter is the fifth day from today reckoned both [193] in the future and in the past. The tense of the verb shows which of the two is meant.

With the help of these designations the days of the seven-day week (eŋ giruaha or eŋ giruascha, pl. eŋ giruaschat) are named. The names are the following:

First day = tãda (today).

Second day = taisẽre (tomorrow).

Third day = eŋg aioloŋ.

Fourth day = eŋg ailoŋ edia matua (more rarely eŋg aioloŋ e uni).

Fifth day = eŋg ailoŋ e uŋgwan.

/158/ Sixth day = eŋg aioloŋ e miẽt.

Seventh day = guna l'oŋ Ile or essubat 'n oloŋ = the good day (1).

1. In this connection it should be noted that ósubat, fem. éssubat, means "good," "excellent," and uni, ungwan, miẽt, Ile are the verbs for three, four, five, and six. H.

/158 cont./

• 805 [821] This week, according to the tradition of the Masai, once in the dim past began on a new-moon day. Since then its succession has run through months and years, without consideration of the moon.

The Masai reckon according to lunar months, which in ordinary life are taken as having 30 days. They differ very essentially from the lunar-month reckoning customary elsewhere in that they do not start with the day of the new moon, but rather this day is already the fouth one in the Masai month. The designations for the days are the following:

1st day: ebor ol aba nabo.
2nd day: ebor ol aba 're.
3rd day: ebor ol aba uní.
4th day: ertaduage duo ol aba, the moon is to be seen; more rarely also ebor ol aba ungwan.
5th day: ebor ol aba oimišt.
6th day: ebor el aba olle.
7th day: ebor el aba nabischana.
8th day: ebor ol aba issišt.
9th day: ebor ol aba endorot.
10th day: ebor ol aba tomon nggera (2).

2. nggera from the verb-ger = to be silent.

11th day: ebor ol aba tomon-obo.
12th day: ebor ol aba tomon-are.
13th day: ebor ol aba tomon-uní (or tomon-oguní).
14th day: ebor ol aba tomon-ungwan.
15th day: ebor ol aba tomon-oimišt or ol gadet = the one looking across. The rising full moon looks across at the sun not yet set.
16th day: (ol aba) tomon olle or ol onjóri = the greenish one (3).

3. In addition to this counting, there also runs a second one, which, from the 16th on, counts the days of darkness (en aimen). In this, the 16th day is eschomó nabo en aimen, the 17th eschomo

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• 805 /footnote 3 continued/ 'ií en aimen, etc..
the 30th eschoró tomon-olmíit en aimen.

17th day: (oi aba) tomon-obischana or oi enjúgi « the red one.
18th day: (oi aba) tomon-olmíit or es sobis naiturúgu.
19th day: (oi aba) tomon-endoret or es sobis em boíce.
20th day: (oi aba) digitam ngpera or es sobis nabaye or also en ekiborón.
21st day: (oi aba) digitam-obo or e' mge naiturugu.
22nd day: (oi aba) digitam-aré or e' mge em boíce.
/159/ 23rd day: (oi aba) digitam-oguni or e' mge nabaye.
24th day: (oi aba) digitam ngwan or en aimen narok « the black darkness.
25th day: (oi aba) digitam-olmíit or en aimen narok.
26th day: (oi aba) digitam-olle or en aimen narok.
27th day: (oi aba) digitam-obischana or en aimen narok.
Moreover, in a 29-day month, the:
28th day: (oi aba) digitam-olmíit or eá gartake oi aba or en aimen narok.
29th day: (oi aba) digitam- endoret or ewake oi aba or endgbe en aimen.
In a 30-day month, the:
28th day: (oi aba) digitam olmíit or en aimen narok.
29th day: (oi aba) digitam-endoret or eá gartake oi aba or en aimen narok.
30th day: (oi aba) ossom ngpera or ewake oi aba or endgbe en aimen.

The day designation, however, is now by no means so common that every Masai would be able to determine it precisely on every day. Actually only the following days or groups of days are in more constant daily use:

(784) The 1st day, as ebor oi aba nabo, as the beginning of the counting and initial day of the eág ebor oi aba, the light of the moon: on this day no circumcision is undertaken.

The 4th day, as ertadoage duo oi aba, as new moon.

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• 805 The 10th day, as tomon ngpon, as the final day of the first decade.

The 15th day, as ol gadet and final day of the eig ehor ol ehe.

[777] The 16th day, as ol onjol; it is the unlucky day for war and the initial day of en aimon (= the darkness).

[777] [784] The 17th day, as ol onjol; it is the most important unlucky day in daily life, but on the other hand, is regarded as a lucky day in war; on the ol onjol people do not change dwellings, do not shave their heads, and do not undertake any circumcision.

The 18th day to 20th day, as en mbtale.

The 21th day, as en ekibedh, on which the boys belonging to the El kibedh lineage are circumcised, and as the final day of the second decade.

The 22nd day to 23rd day, as ngedh.

[784] The 24th day, as initial day of the en aimon samik on it no sacrifices may be offered, and frequently too, just as on the subsequent en aimon tamik days, no circumcision is to take place.

The following days up to the end of the month, as en aimon samik.

Within these days, the 4th, 10th, 17th, 24th, and 1st are again especially familiar.

805 821 132 Three months form a season: four seasons, the year (ol ad). The names of the seasons are

Ol dumerii, that is, the time of little rainfall, which precedes the great rainy season. This falls in the ak gakwa, named after the Pleiades, which then rise low on the western horizon.

/161/ Then follows the ol simejaool, the season of the lighter after-rain, and then the ol ammis, the period of hunger, of drought.

The months of ol dumerii are: 1. ol gimen, in which the goats and sheep bring forth young; 2. ol mbith, that is, the heat of the sun; 3. ol gaiye.

The months of en gakwa are: 1. le ere, formed from er ere= green valley. The rain, which has fallen meagerly up to now, has been sufficient to cover with fresh green the valleys and deeper lying places in the otherwise still yellow, dry steppe. 2. en sonimen, the dark, gloomy one. The sky is cloudy, it rains a great deal, the days are gloomy and dark. 3. ol lenkerua, formed from aamori = fat: the cattle soon become fat because of the young, fresh grass.

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/Ms1 copy./

• 805 821 132 The months of the ol siodjeroi are: 1. le loguaja siodjeroi, also called olkai olaik, that is, the tied-up bulls. As a result of the rich fodder of the recent months, they have become wild; in the pasture they would be constantly fighting with one another, hence they are separated. 2. lolosa (= middle) siodjeroi, or also, but more rarely, called ol dik. 3. kudjeuk, that is, cold; cool weather distinguishes this month.

805 821 132 241 242 [278] The ol angit starts with the month kiboi, that is, rains and mists. The pasture is sparse and as a consequence the cows give too little milk to satisfy all the people. Everyone tries to appropriate for himself some of the milk from the livestock of others, through which strife and brawls arise. Finally the milk no longer extends to necessitate selection, and the majority of the warriors with a few [illegible] eating, which usually lasts not only through the entire month, but also even over the next month of ol dalgua or ol dalua or ol dalgomuk, since even then the milk is still very scant. The name seems to be formed from the word ol gumbomuk = food scarcity. Not until the beginning of the third month, of the lemboggo, do they return to the kraals. From the abundant meat meals they feel very strong, and the heavy use of nerve-stimulating roots has affected their nerves to a high degree, and almost daily one or another has a fit of rage (1).

[276]

1. Cf. XIX. Nerve Ailments.

805 The Masai do not count years. Rather, they designate the year after the event seeming to them the most important one that happened during it, for example, after a livestock epidemic, a drought, the death of the high chief, a war expedition especially rich in spoils, etc. (2).

[271] 2. Just as the Babylonians, even in the 3rd millennium B.C., did not count the years, but gave each year a name after an outstanding event in it, especially after the deeds of the king. One proceeded similarly

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805 [171]

/footnote 2 continued/ in Egypt, as the so-called Palermo stone has shown (Vorderasiat. Gesellsch. Geschft. Mitt., 1905. II.)

Proceeding from the present year, one also designates, with the help of yesterday and tomorrow, etc., the next years in the past and future: ol ari le ágolé otolossoje (ol ari = the year, ágole = yesterday, otolossoje = /161/ elapsed), last year: ol ari l eág aioloń otolossoje, the year before last: ol ari l oguni otolossoje, the last year but two. Furthermore ol ari taisere olotu (taisere, tomorrow, olotu = future), the next year: ol ari l eág aioloń olotu, the year after next: ol ari l eág aioloń edía matua olotu or, more briefly, ol ari l oguni olotu, the third year coming, etc. One very seldom hears designations going beyond the last and next year.

804 The only measure peculiar to the Masai is the hand span (en demata), measured, with outspread fingers, from the tip of the thumb to that of the middle finger. I saw only that the people measured with this the length of the spear blade, spear shoe, and sword blade, and heard how, upon ordering the parts named, they designated with so-and-so many hand spans the desired length to the smith.

XVIII.

000 Livestock. -- Cattle. -- Care. -- Castration. -- Donkeys. -- Goats. -- Sheep. -- Camels. -- Names for cows. -- Ownership marks. -- Brand scars for beautification and originating from the treatment of sickness. -- Cauterizing the horn attachments. -- Birth assistance. -- Sicknesses and their treatment. -- Cowbells. -- Tending the livestock. -- Drawing blood. -- Slaughter. -- Cutting up the animal and distributing the meat. -- Nomenclature of the livestock. -- Pasture in the steppe. -- Stockbreeding by the European settler. -- Useful and harmful fodder plants.

233 The Masai's greatest joy is the ownership of as much livestock as possible; all his thoughts and acts are directed toward preserving and enlarging the herds. The cattle are zebus (Bos indicus), among

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* 539 Moses is the founder of the seven-day week with the sabbath. That
* 773 the Israelitish week is completely identical with that of the Masai
* 171 and that the esabat 'a gisó is the prototype of the sabbath needs no
* 121 further elucidation.

Moses, however, according to 3rd Moses /Leviticus/ 23, 24 and 4th Moses /Deuteronomy/ 29, 1ff. (5),

> 5. 3rd Moses /Leviticus/ 23, 24: In the seventh month, on the first of the month, shall ye have a holiday, a memorial of blowing of trumpets, a holy convocation. 4th Moses /Numbers/ 29, 1: And in the seventh month, on the first of the month, ye shall have a holy convocation: ye shall do no work occupation: it is to be a day of blowing trumpets unto you.

is also the founder of the new-moon sabbath, the new-moon day, to be celebrated as sabbath, of the seventh month, which has its prototype in the kitok 'a oiod esabaté, which /328/ the oi aigwenani Gulale instituted, and to which the people are summoned by the sound of antelope horns that serve as trumpets -- the blowing of trumpets in the Pentateuch passages cited.

The question as to what may have determined the number 7 is
* 539 answered by the Masai division of the month, in which we find four
* 773 days especially distinguished: the fourth as new-moon day, the tenth
* 171 as the concluding day of the first decade, the seventeenth as an un-
* 121 lucky day in daily life and a lucky day in war, the twenty-fourth as
* 805 the initial day of the "black darkness" (en aimen narok). A succession of seven more days ends, in the thirty-day month, with the first day of the following month. Accordingly there arise the following

/328 cont./

four series of seven days each:

4	5	6	7	8	9	10	
11	12	13	14	15	16	17	
18	19	20	21	22	23	24	
25	26	27	28	29	30/1	1/2	(1)

1. The Chaldeans divided the first 28 days of every month, which began with the new moon, into four sections of seven days each; the last day of each section was regarded as an unlucky day, on which various performances were forbidden; cf. 2nd Part, XVII, concerning the similarity of the preceding with that of the Masai. The origin of the other, five-day Babylonian week and the ten-day one of the Egyptians, both of which start in each month with the first day of it, the new-moon day, we find again among the Masai in the division of the month by decades, which is distinguished here by the addition of nggera in the designation of the 10th, 20th, and 30th day of the month.

According to the tradition of the Masai, the very first week began with a new moon (that is to say, on the fourth day of the reckoning of the month); the first esubat 'n oloń therefore fell on the 10th, the tomon nggera. Now the next one would have fallen on the 17th, the ol onjugi, on which, however, as tradition expressly states, such a day was not supposed to be celebrated. Perhaps this, together with the circumstance that the end day of the fourth row in any case fell in the following month, was the reason for not stopping with the old, seven-day divisions, the first of which always began with the new moon, but to let the series run on, regardless of the moon. This explanation sounds very modest, but it conforms throughout with the mental quality of the Masai, which would scarcely justify a search for a more profound argument.